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# Shakespeare

## Philip Brockbank on 'Measure for Measure'

Other reviews by  
Frank Kermode, L. C. Knights,  
G. K. Hunter, Terence Hawkes,  
Virginia Llewellyn Smith

**The acquisitive Yurok**  
by **Claude Lévi-Strauss**  
R. D. Laing; F. R. Leavis;  
Unity Mitford

**In defence of Dr Hoeppli  
by Richard Ellmann**

**The Moroccan Question;  
Prince Rupert;  
'America as an Ordinary Country'**

**Fiction: 'The Glittering Prizes';  
Commentary: Bourgeois Pompeii**



Vivien Leigh as Lady Macbeth, photographed by Angus MacBean in Glen Byam Shaw's production of *Macbeth* at the Regency Theatre, London, in 1955, in which her husband Laurence Olivier played Macbeth, and Kathi Michell and Maxine Audley played the Macduffs in Macbeth Onstage, an annotated facsimile of Byam Shaw's programbook, edited by Michael Jackson (University of Michigan Press, 1985). The book includes forty-eight production photographs, discusses the critical response, describes the sets and performances and includes reminiscences from some of the actors. The designer was Roger Furse, who dressed Lady Macbeth in gold antelope horns, red velvet, and a dark red dress and played Malcolm, recalls that "it clung to her body and was like some Lorelei demon of the sea."

# Isaac Watts and Old Dissent by Donald Davie







*By Philip Brockbank*

Ver Miss Miles recognizes many setbacks; thus Tillyard is said to have "turned the clock back centuries" with his proposal that the book be read "as if a certain number of people were suffering from a type of problem child . . . schizophrenic"; and we are reminded, perhaps teasingly, of the bad old days when the discussion on character versus action was "usually dominated by how few contributions have spanned their time." We may declare "for the time being, a state-mate or at least an uneasy truce." Miss Miles reminds us, however, with a historical investigation of "contemporary dramatic conventions" before at last resigning with the admission that the play "is not a masterpiece of emotional expertise because of the degree of the use of harmony and completeness, even the harmony and completeness of a consistent ironic vision." It may be better to allow the play five hands and a few imperfections, if only to make the discovery that it is better able to judge us than we are to judge it, and what can be said about a play, and what must be said, are not so much stamps from one mind to another or even from one reading

Andrew  
Colourless green

# Marvell's Con

complaint

...ance. Keeping track of argument, cadence, rhythm and metaphor, the signs of "felt life", it is impossible to allege any human improbability in the sequences precipitating the play's central predicament. Shakespeare moves the

In the figure of Claudio and his sentence of death, irony is extended into another area of human order. The injunction "Be absolute

and to become a votaress of Clare, and the Bride of Christ". The play's final *paradiso*, as he calls it, while the Te Deums soar and the trumpets blow "Over one sinner that repenteth", Isabella is apparently to become bride to the Duke and the Duke, we are reminded

kind of analysis. His scurrility and his quick affections coexist, and his gossiping liberties with the language and with those it disfigures are made in the play, as Wilcox Knight notices, to give fresh life to the text in St Matthew, "Even

P H J H GOSDEN

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## Alastair Fowler

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# To the Editor

## Harry Pollitt

Sir, — Eugene Genovese, in his long attack (Letters, November 19) upon my review of John Mahon's *Harry Pollitt* (September 17), has pointed out one inaccuracy, for which I apologise. The Trotskyists were expelled from the American Communist Party in 1928, and it was the Lovestonettes or "exceptionalists" — in the language of the left in 1929 Pollitt was sent, as suggested, to "bully". (It would perhaps be difficult to define the difference between "bullying" and what Mr Genovese calls "behaving like a disciplined Communist". There may be a certain overlap. It seems clear that at the end of 1928 the Lovestonettes commanded a majority of the American party, but they were soon to be defeated and fragmented by Stalinist pressure.

Professor Genovese had stopped at that. I should not be writing at great length. Unfortunately his zeal for the chase leads him into errors of his own, as well as into contradictions unusual in a historian of his distinction. Thus, where my criticism is considered to be correct in his eyes, I am "flogging a dead horse", a very helpful standpoint for a historian to adopt, and especially a radical one. And where he thinks I am wrong, I am misled by ideological bias and "anticommunism".

I take it that Mr Genovese was not in Britain during the Second World War: otherwise he would not seek to refute my remark that the reflected glory of the Red Army. I also take it that he has not read Mr Mahon's book, where we find that as early as December, 1941, Pollitt was asserting that "the Red Army has smashed the legend of fascist invincibility" and indicating that this was a turning-point in the war. I should not have thought that anyone who knew anything about the history of the CPGB would deny that the Soviet army's victories were a major factor in increasing the party's membership in what were for Britain the later war years.

HENRY PELLING,  
St John's College, Cambridge.

## The Cenotaph

Sir, — I should like to add a couple of footnotes to Eric Homberger's interesting article on the Cenotaph (November 12).

The Cenotaph contains no vertical or horizontal lines. It is the four corners were prolonged upwards in the air. All the horizontal lines are radii of circles from a common centre 900 feet below the ground. The complicated calculations in plotting these lines, based on Professor Hamblin's study of the Parthenon, make it all the more

remarkable that the full-size working drawings were delivered within twenty-four hours of making the first rapid sketch.

My father wanted the flags on the Cenotaph to be of carved and painted stone so that they would never droop too sadly, and it was only with great reluctance that he agreed to the use of real ones. He was, however, able to persuade the planning committee to abandon their proposal to erect four bronze figures as permanent sentries.

Incidentally, he was not invited to the opening ceremony of the unveiling of the temporary structure. This, according to Lady Sackville's diary, was a great sadness to him.

MARY LUTYENS,  
2 Hyde Park Street, London W2 2JN.

book that "such findings... should be treated with a great deal of caution", and later, that the search for a rational explanation "warps the fundamentals of Christian doctrine...". To argue, as Christians have done since Origen, that it is possible in nature, is to miss the religious, or mythological point.

I am much less interested in how the virgin birth of Christ happened, than in why people believe it happened, and need to do so. This is the area I explore. The turkeys were, so to speak, a side dish.

MARINA WARNER,  
40 Estelle Road, London NW4.

## From Bradstreet to Baraka

Sir, — I find the oddest of several odd assumptions and judgments in David Bromwich's review of *The New Oxford Book of American Verse* (November 12) his insistent coupling of "Sexton and Baraka" (he brackets them twice) as poets unworthy of Richard Eilman's attention. Unworthy they may be; but there are no poems by Anne Sexton in the book. How carefully I wonder, has David Bromwich read the rest of this anthology?

ANTHONY THWAITE,  
The Mill House, Low Tharston, Norfolk NR15 2YN.

Sir, — Your review of Richard Eilman's *The New Oxford Book of American Verse* (November 12) states that "the first Oxford Book of American Verse was published in 1950". In fact, the first Oxford Book of American Verse was published in 1927. It was in competition with the choice made by Bliss Cantow in this anthology that Matthew's selection shone so brightly.

G. H. MOORE,  
Department of American Studies, University of Hull.

## The Iliad

Sir, — Jean-Pierre Vernant, in his enthusiastic critique of James M. Redfield's *The Tragedy of Hector* (November 12), seems to me to be charging the *Iliad* with weight of philosophic poetics which, philosophically, it will not bear, and which Homer himself would have found incomprehensible.

Much of the contrast between Hector and Achilles resides not in ideas which they represent, but in the facts of their physical condition. Hector, protecting his own besieged community, naturally lives at home, and parts from his family each time he goes to battle: a perennial situation which must have been Homer's day. The Greeks have not told their goodbyes at the outset of the war. Achilles worries about his unprotected old father, Homer's genius would double as much as Hector's with Andromache.

The individuality of Achilles is largely a product of his acknowledged preeminence. In that most

competitive of cultures, he is the best man: the bravest, the most loyal, the most devoted to his comrades. This preeminence he has above his life. (The motto of Achilles is "I am the best man in the world".) We may find this sympathetic. Homer's audience did not. It was a man about which Alexander, in private Macedon, knew far more than his sophisticated tutor.

If anyone conforms to the Achaean idea of the tragic hero, it is Achilles. The catastrophe that takes him is the first in the non led by Phoenix, whose speech is beautifully planned to make this very point. He begins, "Next, he will not fight when the ships are burning; he will let his pride be his ruin." He follows, "May not Achilles' mind? Aeschylus treated him though we do not know how."

Achilles is the best; he must therefore be greatest in everything he must, typically, kill more people in battle. He has his share in thousands, and Dancer must be so terrible, and extend to the shade of his dead enemy, his relenting to Priam bears witness to a poetic theory, but it is a supreme intuition as to the death of Hector.

I would contest that Homer had any thoughts about the tragic hero's death. The Peloponnesian War, which is not Homer's. The war was going on for ten years when the *Iliad* opens; its action less a matter of days, say two weeks at the most; and the savagery of the war within its bounds.

The "sons of Homer", who had very much closer to the matter than Aristotle did, seem to know nothing of this deterioration, if tradition any guide. "Then came a man, an Amazon..." The Penthesilea story is supposed to have followed her death. Here Achilles behaves with the womanly modesty which he had temporarily obscured. He accepts the challenge of the Amazon champion — she, not he, the aggressor, when she falls, he grieves for her, loves her, gives her honorable burial, and kills Thersites for mocking his sorrow. This, in the circumstances, is what he does demand. The element of vengeance is absent, and this conditions everything.

Though Homer had not the benefit of reading Aristotle, Shakespeare probably had (he had certainly Latin enough for that) but took precious little notice of him, deciding instead by that who can best lead. Both poets had the supreme gift of imaginative genius: having postulated a human situation, to penetrate it with an empathy that reached its deepest and essential core. This is inspiration and may as well leave it to that.

MARY REHALL,  
Delos, Glen Camp, Bay, Capetown, South Africa.

## 'Living Through the Blitz'

Sir, — I cannot be the only person who is grateful to Charles Madge for the magnificent article (November 5) in which he spells out the history of the birth of Mass-Observation, an organization of which he and Tom Harrison were the co-founders. And it is not difficult to appreciate what he implies when he writes that he found it difficult to reconcile himself to Tom's "showmanship, and the excessive claims that he tended to make for his work". What I only wish is that I could endorse his statement that Tom's posthumous work, *Living Through the Blitz* "is free, or almost free, from earlier gimmicks and 'braggadocio'".

That I cannot, I do not say. The book has been widely regarded by me as a reliable history. I should be reluctant to say this. Tom was a friend from well before the start of the war about which he has now written so eloquently, and in the latter part of which he displayed to high a measure of personal courage. Because I played a part in some of his story, he had intended to show me his text before it was sent to the publishers. This, however, he did not do. In a letter received a year ago, in which he apologized for not having done so, he however expressed the hope that I would not react "too unfavourably".

The book admirably reflects Tom's flamboyant character and his ability to generalize in a sweeping way from selected material. That, of course, was one of the reasons why he had so considerable a personal appeal. But, unfortunately, it also explains why practically every reference of his to the Ministry of Home Security is so slanted that his book falls totally outside the atmosphere of the Ministry within which the ministry had to work. I am referring particularly to those of the ministry's members who had been charged to investigate the destructive power of bombs well before the raids had begun, and to analyse the raids after they started. And I write now as the person who was in charge of that side of the ministry's research and experiments department whose task was to analyse the factors responsible for the damage under different conditions.

It was also I who introduced Tom to Sir Reginald Stradling, the director of the department, in the unrealized hope that Mass-Observation might be able to provide us with useful, even if selective, information. The book, however, contains no mention of Stradling, and only scant reference to two or three out of the hundreds and hundreds of reports which the department turned out. Even these are in the main inaccurately quoted. From this point of view, a measure of the book's inadequacy is a "note" on ear-plugs which Tom says he prepared for me before the bombing started, and to which nearly three pages of the book are devoted. Trivialities of this kind were not among the matters which Stradling's department had to consider once the real war started.

The main errors to which attention should be drawn are as follows:

1. On page 300 there is a statement which implies that "a scientific effort to look at the air-war's 'probable coming impact' was not made until the war had begun, and brought off, an appeal for volunteers over the radio just before the news".

After all that, the launching of Mass-Observation seems tame indeed. Yet Harrison apparently chose to discount this prior achievement, preferring to acquire (and to represent as a social researcher exclusively). It is ironic therefore that whereas the contribution of Mass-Observation, to the development of social research, through its type of ornithological inquiry which Harrison pioneered has since emerged as the central technique of one area of field biology after another.

There is a regrettable tendency for historians of social science which upon the author's early life. Yet who but he should sleep, like Arthur or Berchamora in the quiet darkness of a serene valley beneath the mountainous pile of figures — Spencer, Tylor, Geddes, Cavendish, or even those who made the best of a bad job.

DAVID ELLISTON ALLEN,  
Lewes Cottage, Middle Road, Winchester, Hampshire.

## Sylvia Plath and Suicide

Sir, — I was interested to read Anne Stevenson's thoughtful review of Sylvia Plath's book (November 12). There are, however, or two points I should like to make.

First, it is no part of my intention to base my literary and other cultural analyses on "social science", and my invocation of subjective disciplines is no absolute reliance on anything scientific. I believe, with Ernest Cassirer, that we cannot give an adequate account of man in terms of the natural sciences. I have tried to use insights from rational subjective disciplines in post-Freudian psychoanalysis, Dasein analysis, the newer forms of existentialism and phenomenology, to challenge the established models of man, and to suggest others: but, I hope, in a this-is-so-is-it spirit.

Miss Stevenson however tells us dogmatically that man's existence is far more terrible to contemplate (than the old view) "as 'man' sees himself as no more than an evolved biological specimen, a surviving carrier of DNA, or as a leading sociobiologist has put it, DNA's way of making more DNA". Whoever this sociobiologist was, he must be an arrogant ass. Or, to put it in Holbrookian jargon, he has a very scholastic view of human existence based on an obscurantist view of science. I am not DNA merely making more DNA, even if Miss Stevenson is.

But what I particularly wish to challenge is her "must". There is no "must" about it, whatever view one takes. There is an on-going debate, and many distinguished scientists and philosophers — among them Michael Polanyi, W. H. Thorpe, Marjorie Grene and F. J. Bywater (whom she spells Bywaterdunk) — challenge the depressingly nihilistic attitude to man which your reviewer seems to take as absolute "fact". Miss Stevenson seems to think that, turning to philosophical anthropology, I am myself trying to apply the "objective" approach to cultural problems. Not a bit of it: and I am disappointed that after writing *Human Hope* and the *Death Instinct*, *The Master of Illness*, *Diplom Thomas: the Code of Night* and other works, my position is not clear — apart from the "I thought clear" exposition in *Sylvia Plath: Poetry and Resistance*. But she, Miss Stevenson, has not seemed to get to my central point, which is that Sylvia Plath's suicide was a "schizoid suicide", an attempt to be reborn, not wishing to die at all — which terrible predicament I believe Miss Stevenson should also enclose a short biographical note or résumé. Contrilicious not written originally in English should be submitted with a translation.

PETER NAZARETH,  
The University of Iowa, Iowa City, Iowa 52242.

## Goan Literature

Sir, — I am editing a special issue of *The Journal of South Asian Literature* on Goan literature for Michigan State University.

I am therefore inviting contributions in the way of short stories, poems, short plays, extracts from novels and plays, and articles on the literature of Goa. I regret that there is to be no payment but those whose contributions are accepted will receive two reprints of their work and a complimentary copy of the journal. Contributors should also enclose a short biographical note or résumé. Contrilicious not written originally in English should be submitted with a translation.

PETER NAZARETH,  
The University of Iowa, Iowa City, Iowa 52242.

## Thesis-publication

Sir, — Further to Adrian Wilson's letter (October 15), I quote from the *BLL Review*, Volume 4, No. 3, July 1976, page 65 (M. Lane: BLL progress report 1975/76):

Three more British universities joined the 29 which regularly send their doctoral dissertations to the BLL for microfilming. The total number of theses being received, about 2,500 per annum, represents about two-thirds of the United Kingdom output.

The Aglib-index to these, lists British theses by broad subject, with author index, annually. Aglib has announced that it will issue microfiche abstracts from 1977.

An efficient and up-to-date indexing and abstracting service is all-important. Whether all theses should be copied and kept centrally is, perhaps, a secondary consideration. This leads to problems of authors' rights (not to be underestimated) and of responsibility for funding (by government, by library requesting or by author of the thesis).

A. J. BASKER,  
2 Bak Gardens, Wetherby, Yorkshire LS22 4UR.

## 'The Silbury Treasure'

Sir, — In his review of my book, *The Silbury Treasure* (November 12) R. J. C. Addison claims that I have "tampered with" the documentary sources, yet fails to provide a single instance from the 300 carefully gathered quotations in the text to begin to justify his claim. His accusation is false and should be withdrawn.

In fact, by legitimate use of quotation, I show what is indisputably true, that for a period of slightly years many archaeologists including him, misled themselves and the public by advertising Silbury as a Bronze Age barrow despite an excavation report, published in 1887, which plainly showed (what he belatedly "discovered" through his own expensive dig) that Silbury is of pre-Bronze Age date.

My quotations also show his accompanying romantic attachment to an imaginary Silbury chieftain of the Bronze Age Wessex culture, of whom he wrote:

There is a regrettable tendency for historians of social science which upon the author's early life. Yet who but he should sleep, like Arthur or Berchamora in the quiet darkness of a serene valley beneath the mountainous pile of figures — Spencer, Tylor, Geddes, Cavendish, or even those who made the best of a bad job.

## DAVID HOLBROOK

Longacre, Havorthill Road, Stapleford, Cambridge.

## Among this week's contributors

MAX BELLOR's recent books include *The Future of British Foreign Policy*, 1969, and *The Intellectual in Politics*, 1970.

BERNARD BERGONZI is the author of *T. S. Eliot, 1972*, and *The Turn of a Century*, 1973.

PAUL SHOOK is editor of the *Archaeological Correspondence*, the United States yearbook.

G. M. CAMPBELL was Professor of Psychiatry at the University of Edinburgh, 1961-73, and president of the World Federation for Mental Health, 1967-71.

SIR ROBERT PEARL'S *Administration*, T. C. Cressy, 1973.

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In any case, the notion of a Calist classicism gives us a vantage, I think, which there open up, a stretch away, vistas which may dazzle but are also to speak myself) exciting and very tempting. I must resist the temptation to exhort any of them except once, in I be serious when I present one. We wait, of course, in a past, with dealing with) is a part of the ritual, a true music of the Augustan England of

Jesus, we will frequent thy Board,  
and sing the Bounties of our Lord:  
but the rich Food on which we live  
demands more Praise than Tongues

Moreover, hymns like this, and probably this very hymn, were composed and sung from manuscript, made by hand through 1694 and 1700. The hymn itself is a beautiful example of the original attitude and spirit of the Puritan academy, in which the most important thing was the glorification of God. Hence these are the jewels of the collection of Puritans, and the one of the most beautiful of the collection of Puritans. It was composed by the year of the date of the White Cross Synagogue (1694). Watts was the first to sing it, and the congregation heard it. The hymn was sung and the first time it was sung and the first time it was sung.

The doctrine of union between Christ and his church is of a nature so copious, that no one

This passage, from Robert Hall the Elder's *Help to Young Transgressors* (1781), is an invaluable example of carefully, with how much philosophical (as well as theological) good Christianity of the eighteenth century read Watts's poetry.

The name of Watts, associated with certain hymns still dear to

...cultural health, on the evidence of printed literature. There is quite clearly prima facie quantitative evidence suggesting that White's *Hygiene and Personal Care* came to be called) than any other book in the category that we checked in the Dictionary more than Robinson's *Crucian* or Gulliver's *Travels*, even over *The Sea* and *From Iceland*. And so far are we from finding this in account that the work in question goes either to the top or bottom of the marginal list of books of the category.

in *Prose for Children* (1782), to culminate in Blake's *Songs of Innocence* (1790). The development is, as Professor Holloway has shown, from songs to or about innocence

[illegible]

# For our own

of the propagation of the disease. When we say that organisms have hearts in order to pump blood through the body, or that the function of the heart is to pump blood round the body, we are saying that the heart does pump blood, and that it is a good thing that it does (because organisms are thereby kept alive).

Can explanation however, according to Woodward, is very different. When we say that the missing aeroplane was in order to destroy the missile, we are not claiming that the missile may destroy the aeroplane, but we are claiming that the missile may reach it, or the aeroplane may be destroyed, but we are claiming that

# ends

be achieved. "He went to London and was in order to see his friend. It was in London because he desired to see his friend, and believed that going to London would conduce to bringing it about that he saw his friend." Others, in cases of goal directed or such as the case of the man who was in London for a neutral case. To say that the man's desire has the goal of destroying the aeroplane is to say that "the desire is itself a dr. a certain desire to destroy the aeroplane." Dr. Woodfield says, "The analysis of the desire does not consider that he has no desire to provide an analysis of what it is to do to have conscious desire or belief."

clear, competent, detailed, and useful treatment of his subject. His ex-

a purely behaviourist analysis might be provided of what the missile aimed at the man has in common in respect of the way in which it is perceived and behaviour under the impact of the stimuli from without. This would not affect Dr. Woodfield's main point, that we describe as the human's response in so far as the behaviour is different from that with conscious purposes, and that in attributing behaviour to goals we are claiming that it is brought about by an internal state. But we would be able to describe within behavioural terms the response in the case that the internal state is of an unlearned sort which causes the actions is a state of disequilibrium.

1

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**R - DECEMBER**

# Leaks from the lecture-hall

**Wittgenstein's Lectures on the Foundations of Mathematics**  
Cambridge 1939  
300pp. Hussocks, Sussex: Harvester  
Press. £12.

the mathematician A. M. Turing are recounted. Overall the text is only slightly less compressed than Wittgenstein's own philosophical notes on these questions; though stylistically it is, and was presumably constructed to be, much more

## For our own ends

**ANDREW WOODFIELD :**  
Teleology  
232pp. Cambridge University Press  
£6.50.

Andrew Woodfield claims, there are two basic patterns of teleological explanation: functional explanation and goal explanation. In functional explanation we explain an occurrence *X* by the fact that it is the functional purpose of *F* and *F* is a good thing—normally for the organism of which *X* is a state. Obvious goods are things conducive to the continuance of life or the propagation of the species. When we say that organisms have hearts in order to pump blood round the body, or that the function of the heart is to pump blood and the body, we are saying that the heart pumps blood *because* and that it is a good thing that it does (because organisms are thereby kept alive).

Goal explanation however, according to Woodfield, is very different. When we say that the missile moved as it did, we are claiming that the aeroplane, we are not claiming that it does destroy the aeroplane (the missile may be diverted before it reaches it, or the aeroplane may escape), but we are claiming the fact that it moved.

Dr Woodfield develops a sophisticated externalist account in order to deal with such difficulties, but in the end he concludes that the externalist account will never provide satisfactory. His main objection is that any externalist account merely describes what an organism (or machine) does or would do, and fits his behaviour into a general scheme; whereas a teleological explanation seeks to explain the behaviour by claiming that it occurred because the organism had a certain motivation.

the goal of destroying the aeroplane made the missile move as it did. In other words, the explanation cites an internal state of the organism (his having the goal) as the cause of his behaviour. Dr Woodfield concludes that there is a central case of such explanation in which the internal state is a conscious desire together with a belief as to how that desire can be accomplished. In such a case, in order to see his friend's behaviour analysed as "He went to London because he desired to see his friend, and believed that going to London was the best way of doing so," it is necessary to see his friend as conscious of goal direction. Such cases of goal direction are such because of their similarities to the central case. In say that the missile has the goal of destroying the aeroplane, it is as if it had a certain desire and belief. At this point the analysis ceases. Dr Woodfield does not consider that he has provided an analysis of desire or belief, or of any conscious desires or beliefs.

In general he has produced a

Further, although the concept of goal-direction may indeed be applied to inanimate machines by analogy with conscious agents, D. Woodfield does not appear to understand just what the similarities are which make the concept applicable. Thus, as we have seen, agents have to have certain beliefs in order to perform actions with purposes, and we have to believe that the cat is moving through the door if I am to move towards the door in order to catch the cat. But just what aspects of the cat's behaviour are

analogous to those of an agent who has a belief? The obvious answer is that stimuli from the acroplasma impinge on some part of the mislabeled sensory change, which produces, in the same way, a stimulus from the cat impinge on my eye so as to make me change the direction of my movement.

But "in the same way as" needs further analysis. If this were done, a further analysis might be provided of which way the man have in common in respect of the way in which they alter behaviour under the impact of stimuli from without. This would be the case. We might make two points that we see before us. Inanimate objects in so far as their behaviour is similar to that of men with conscious purposes, and the inanimate behaviour to some direction we are claiming the man brought about by an internal state. But we would then be able to state which behavioural features make the case that the internal state of actions is a state of directedness to a goal.

H. G. Wells's "Outline of History" look thin... Anyone who wants an outline of history, can grasp it here and every working historian can see how his own speciality fits into the whole tale of man in space and time.

*Economist*

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